

M 977

Tuesday, May 3, 1966

Must Remain in
Transcription Room

Mr. Nyland: There are a few things that I would like to say before we start talking about Work, the way we have to look at this place and also upstairs, it is an opportunity for you. Of course it is used for meetings and at the beginning the library, have been working on the index, they've been cleaning, have to put up curtains, lots of little things have to be done and were done as you well enough remember to fix this place up which was also quite a job. The opportunity for that kind of work continues, it is something that can be done when Brewster is not always available as you know, and sometimes on Saturday and Sunday you probably can spare some time and some energy in order to try to work here together. As you know, the main reason for working together is to be able to stand each other's manifestations and that sometimes people have to be in charge and you may not like that, or you may not like the way they do things. Still, a little bit of organization is necessary in order to make things run rather smoothly and also to make sure that not everybody is running helter-skelter from one side to another not knowing exactly what to do or where they belong. So whenever there is any particular call for certain work by someone who's responsible, you must put it on that kind of a basis, is it something I can help with?, and can then at that time probably your own affairs be put in the background so that maybe you help for the common good. You understand what I mean by the common good? It is the attempt of a group of people to

help maintain 'Work' in the best way they can so that there is something born among them that can remain in existence and that gradually because it could be created by all of them it could become independent of any one, that is if that kind of an atmosphere can be there it has a vitality that can continue regardless of whoever is there provided it is being fed in the proper way, by the proper people who understand that for the sake of the maintenance of that it may be necessary every once and a while to sacrifice our own personal wishes. How far you want to go in that depends entirely on whatever your feeling is, whatever you think, it is necessary for 'Work' as such, to the extent that you understand it, to the extent that you understand there is a need for maintaining it and perhaps to a certain extent that you are grateful that you know something about the possibility of 'work' for yourself, and that ultimately it comes down to the one thing one has to face of 'work' in you, and to what extent are you, at the present time, as I said, many times, committed but to what extent is already your conscience starting to function and that a responsibility ^{that you} ~~is~~ want to take and can take depends entirely on the place that you put 'work' to in your own life, and that if you realize the necessity for something that must take place in you and that for that reason sometimes little bits of wishes on your own part maybe put aside, have to be put aside, your particular idiosyncracies, or your likes, or your dislikes or your tendencies or whatever your traits of character are, that for that reason that 'work' has to be maintained with the help of everyone and that each person should

find it's proper place in relation to Work. A case in point for instance, we still have to do painting, we have to get certain things done for the library, and of course, last Saturday it was very good but again this coming Saturday who is there to be able to help on painting, now it should not interfere with other things and perhaps you would prefer to do something else, it's all right, but think about it as something ^{you} for yourself can do, and that incidently it will help the common cause. Evelyn is in charge of the painting and everything will go through her, she has had a little trouble getting volunteers, well maybe that happened to be that case, every once and a while that a person cannot do it. Think twice before you say no, when Brewster is there of course there are usually many more applicants then we even could fulfill and it has to be restricted, Boston also has to take part of that so we are a little limited in total quantity of such people and perhaps I have to make every once and a while some kind of a shift. But the opportunity for Work is also here, and you must not forget it and it is only that I mention Evelyn by name, Index as you know is John Marshall, certain cleaning for which Rota is responsible, curtains responsibility partly of some of the women, with Evelyn taking the brunt of that and Lou taking care that things can be hung properly, making us the frames that were needed for accoustics and all the different things that are connected with it. Become much more if you can much more part of the totality of something that if you realize that something is going on and there is an activity in which you could find a place, don't avoid it. Every once and a while it has to be said

because you forget and you will again and again follow the line of least resistance and that of course is human nature to hope that someone else is going to do it, if you put yourself on the standpoint that you have to do it and not someone else perhaps the accent is going to be just a little different and there will be many more applicants even if you can spare two or three hours out of your precious time, do it, for your sake, there is no time limit in these kind of things, sometimes you may think that I am in a hurry, I'm not at all in a hurry, I don't care at all if it would take the whole year to paint the library, it may be due to certain circumstances that it cannot be done quicker but use it whenever the opportunity is there and in any event keep it in mind, then if you have a conscience it will be in your heart and there will be a wish created to see what you can do. Now, another thing regarding movements, the piano is here, it is sufficiently in tune we will start movements, as I've said before, on a limited scale next week Tuesday, start at 7:00 and we will work together for one hour, the regular meeting will be at 8:30, that will give us time to prepare for that between 8: and 8:30. The number of people who can come to this first gathering will be in first place those who have taken movements before and who feel at the present time that they would like to come or at least to take another look at it and to see how it will work out besides that there are a few others I know who have been partly on the list for the formation of a time and it never worked out in any way naturally those people also can come and if you will write up your name or if you will make a list,

who would like to be responsible for that kind of arrangement for movements to take care that we know who is coming and you could be in contact with such a person who is not - you Andrew?

A: Yes.

N: All right, Andrew will then be secretary for movements and please get your name to him so that he and I can confer afterwards to see what kind of an arrangement we'll make. Now, as far as the principle of movements is concerned, this is the way I think we might be able to do it. We are living at the present time a little bit under a handicap as you know because to be full fledged teacher and to know all the movements from A-Z is practically impossible and it surely is impossible for me. I've done enough of it to know approximately what is involved and I do remember by doing them myself also certain things that more or less can become and form the basis of a certain coherence. I would like to stick to the first obligatories first, that is the first and second series of that and the music for that I would like to have taken care of by a few people who feel that they can do it and it is also on a voluntary basis because it is not necessary for one person constantly to play when they would also like to participate in the movements themselves. Regarding the exactness of the movements I would like to make sure that we all agree that that is the only thing by which a movement has to be done and if there is disagreement which naturally could happen quite often because we don't remember and I myself am included in that because I may not remember everything that we did and

used to do about twenty years ago, that for that we will probably have to settle on certain things, and if there is any difficulty I will find out from those who are supposed to know what is right and what is wrong. I will take care of that in the beginning in any event and also I wouldn't mind that those who are especially interested in any one particular movement regarding this group of obligatories and remembers it very well that they then could take the leadership for that particular movement. I'd much rather put all of this on a basis of cooperation instead of having the idea that I know it all, I don't and I don't mind telling that I don't but I think that something can be done if there is really an intention on those who at the present time are eligible to take care of the movements and gradually it could be ~~dealt-out~~ built up to something worthwhile, and that I am not interested in the least of ever giving any demonstration, so set your mind at rest about that because it is your affair, it is not for the public, it is so completely for yourself and attempts that you make in trying to follow whatever rules there may be for how to behave, what kind of movements you have to make whenever it has to do with any kind of an obligatory. I want to keep them as simple as possible I don't want to run the risk that there is any particular interpretation of () which do not belong, at least do not belong in accordance with the original rules laid down by Gurdjieff and although they may be sometimes very nice and perhaps a little theatrical or dramatic and I would let alone even the effect that they might have on a person in trying

to do it, I don't want too much of that kind of an interpretation and we will try to go back constantly to those very simple movements and very simple music with which we in the beginning were familiar and which Gurdjieff at that time built up. I'm talking now about the period between 1925 and 1935. What happened afterwards of course is a little different and what took place when Gurdjieff during the war and shortly after the war was engaged also in movements which he gave at Prieuré or the Sal Piell in Paris that during that time of course there were certain movements that were made and become a little bit more complicated and as you know for which Madame de Saltzmann became responsible, all of that is of a later date, also of a later date is that we could allow other people to take part in such movements when we had first formed the nucleus and when the nucleus is there it is quite all right that new people will come in who can then follow, but I would like to make sure that the nucleus is correct and as I said before if there is something that we do not know I will not hesitate for one moment to go back to whatever source material there may be available here in America regarding such movements and I will go out of my way to make sure that certain things are done correctly as well as perhaps they can be done or as much as we possibly could do them in the spirit of Gurdjieff. So that is as far as the movements are concerned, then Andrew will now take your names if you will give them to him at the end of the meeting. Now if you want to talk about Work let's talk about that. You see when I mention these kinds of things now about Work there is a little bit of a sigh that goes through you and says now we have

sit for something else and already you should be completely part of Work as an attempt, as something which you realize that you are engaged in and in which you have belief and that now you bring already, for some time you should have brought, forward your experiences and the necessity of finding out what is not as yet correct, or that you do not know and about which you are vague and even to the extent that you accuse yourself, that you have not done what you could have done and what you're quite sure you should have done and that you were not in many ways during this last week or even in the previous month in a sufficiently right kind of a posture that you now could bring to a group of this kind to talk about the necessity and the need of Work in your own life and it comes down then to what is it at the present time that is your own conscience regarding the wish to wake-up, and what is then from that stand point in your way. Why is it that it is not sufficiently alive and that you do not almost like everybody put up their arms and 'this I don't understand; 'with this I have difficulty,' 'what is impartiality?' 'how can I become impartial in my life?', whenever my emotions are involved, what do I do about it, or questions of a different kind, I try for instance let's say to explain ideas to people I care for and where I think that it might be of some help to them, I have two or three friends, I think they ought to be so called good material, what can I do with them, they are such, such, such, and are they good, can they come or not and I, when I wish to explain it I don't know A from B or C and what can I do now in

order to bring it about that I myself will know. Or another question, you say to yourself, I've tried to write down what is the meaning of Work, first as Work as a method, as certain instructions, indicating this as the only way to objectivity and in trying to formulate I run up against certain difficulties in my own formulation or vocabulary, or I'm not entirely clear about what is meant and I leave alone all the different hydrogen tables and all the rest including even the eneagram, including the arch-proposterous, don't let's talk about it, what are the simple words by definition of what I mean by waking-up, what is 'I', what is really participation, when I wish to write about that in clear language so that whenever I have forgotten that I can refer to it myself, that I can carry it with me and at any one time that there is an opportunity for me to read it that I can take it out of my pocket and sit down and then you might say concentrate on it, or that I early in the morning read something of my own, that I have written and that I now know and with which I want to start that particular day. You see, these are attitudes I think that you have to consider, it's not necessary to write a book but it is necessary more and more to become clearer and clearer in that kind of a language among us so that whenever you talk you don't have to talk about all kind of nonsense, that every once and a while you can really () for the purposes of clarification of I do not understand what it is, what is this simultaneity, how is it possible that I can not be impartial and that I have to live at the moment and what is meant by a moment and is my thinking in such a way adjusted even to seeing the possibilities of a need for Work, even when I say

that my mind at the present time is unconscious, what are the different attitudes in myself that I could classify as belonging to the possibility of further growth and those that I also know as characteristics which are in the way for that kind of growth and this is my life, there is very little of that. I say it is sad sometimes because really you miss that kind of an opportunity for yourself and it is nonsense to tell you that you will die like a dog because you won't believe it at all, every once and a while it has to be said because if you just live an ordinary kind of life what particular credit is there and if there is something that is so extremely difficult you cannot do it or that you have lost even the desire for wanting to Work, that there is no wish anymore and that many things in ordinary life simply ^{won't?} will want to take over because you don't want to allow it even to give it time for yourself having to think about it let alone to feel where is going to be the experience on which will be based the need for yourself and for your self-perfecting. Try to think a little bit about people who have Worked before, those who so called loved God and walked with him; those who became monks for a definite reason, those who are partly on the way to being Gurus and want to associate with that and to sit at their feet in order to derive something from them and sometimes perhaps foolishly want to do away with ordinary life's affairs and then of course not functioning correctly as far as life is concerned, certainly they have an aim that I want to become spiritually of a different kind of character. Now what questions?

Q. I was reading the second series at the place where they

meet the dervish who tells Gurdjieff that it's a mistake to do artificial breathing exercises () and he makes one statement that if one doesn't know the machine perfectly it is better to leave it as it is than to try to change it and the question I have I then assumed that it would be a function^{only} of a higher level to know that machine perfectly if I couldn't know it the way I was and I was wondering if that is a correct assumption?

A: Well, it is always a question of study first, and to accumulate certain facts about oneself in that direction, let's say unconsciously one can go quite a distance in finding out certain things about oneself as far as the body or as far as the other functions are concerned. I think there is enough of that kind of material, more or less, available that if one is interested you can read it and also you can experiment on yourself, in question of diet, in question of a certain kind of food, how to spend one's time with relation of sleep to ordinary life, activity of ordinary life, different ways of how to behave in a certain way, whatever it may be, I think that is the first step. I think with that one discovers of course certain discrepancies and particularly when you go after the so-called knowledge of the scientific world and medicine and doctors and so forth one is very much and many times disappointed about it. I think one has to start to learn for oneself what is possible for oneself within certain limits and one is not going to expose oneself to too many extremes in order not to run the risk of some kind of a permanent damage might be done to one. So I think common sense has to enter into that and that it is a

question of the health of one's body which as you know is the first rule of objective morality, it is necessary to have a good healthy body in order to be able even to have observation going on in the regular way. If I bother too much about certain pathological conditions of the body, then they of course become predominant and there is no chance whatsoever for me even to become objective to it because I'm involved in it and I () because I'm identified with anything that is sick within. Now as far as the () try to understand more about one's body and to see where the particular place is of the body in relation to other people and for that reason if I could look at it a little bit more objectively of course I would get many, many more data that at the present time are not available to me. I don't think it is necessary to go on too much about it, I think we know so little about the body that we for a long time can accumulate many, many data now without having to be conscious or even to be on another level. It is a question of interest. Now what Gurdjieff says about disturbing the equilibrium of the body by emphasizing certain things like breathing it would be just as bad as the emphasis on over eating or on over reading. Many times that what I consider a possibility for my body to be whatever it is I have to judge by the amount of time that I can spend one way or the other either indulging or doing something over one by getting too tired or to be lazy and to consider myself from that standpoint having a body now that is an instrument for me that I want to have it in as good a condition as I can. Now breathing

is definitely one of the means of maintaining the body in its health and I think it is quite necessary to know something more about breathing and also within the limits of unconsciousness I can start to discover certain things ~~about~~ that I really don't know because I never thought of it. So when I take a certain exercise of breathing deeply or even if I attempt every once and a while to hold up my breath and to have a little difference between an inhalation and an exhalation that that I think is quite permissible provided I don't keep my breath too long, and usually I don't because I have inherently a desire to want to continue to live and I would be a fool to stop my breathing so that I would die. Now, I think that the knowledge that I would obtain if I could look at myself objectively, I would obtain in a better way at least at the beginning when I consider other people, when I look at other people for whatever they are or whatever their body represents and whatever I see and how they are as a result of what they are doing I will gather a tremendous amount of ^{so called} objective data about bodies and it might be quite useful to me. It is not an objective knowledge about myself but there is a certain generalization for the body having to be one way or another and the body under certain circumstances of earth will be in such and such a way when different circumstances of earth are applied or conditions a certain body of a certain person. In the way the gathering of that kind of knowledge of other people particularly if I link it up with their type or their behavior or how they spend their time, and you see I leave out now entirely whatever the psychological values may be, for

the time being it is a gathering of data only of physical appearance. The second thing is before I go over into trying to live on a higher level and () myself is simply that I become familiar with that which is a functioning in myself as a result of other things taking place and then it is not only the body but it then becomes a result of that what I feel and a result of what I think. And that without any question that whatever my feeling as solar plexus or my mind as unconscious mental functioning will produce either in an activity or a certain state of my body and that I'm affected by the kind of thoughts I have, the amount of energy that goes in them which then will reflect on the condition of how I feel, that is, how I now sense myself, that is, what particular condition my stomach may be in or that what I feel in general, I would say, as a feeling center that that can upset me and simply disturb the whole equilibrium of myself and all the glands and the endocrine and whatever the different pituitary glands may be in myself, that I know that certain thoughts or feelings or in presences of other people affect me physically, that is a tremendous field and you might say that it's psychological affect on the physical body. You see, there is such a world still available before I have to go or to take real refuge (?) in the possibility of being objective, that that what I can already gather in an ordinary common sense way is a study in itself, now that does not mean of course that whenever I become objective regarding my body that then I will gather certain data which I will not get in an unconscious (), and if it is my plan to

become really much more truthful, that then when I am objective regarding this body that then certain things come to my notice which I otherwise do not see, now the difficulty of that is that if I become more and more objective regarding the body that then gradually with this process of non-identification my interest is not any more in the body, and whatever the condition is of the body is the same as far as objectivity is concerned. So objectivity will not give me the realization of certain things as conditions of the body different from each other as different states when I am only objective. You see, the interest from a higher level of that what I am simply becomes an existence of a body in whatever condition it is. So in the beginning it will not be helpful. Now what will happen after if I continue on a particular road of objectivity and live on a higher level, I will only be able to really find out what the body is worth when I return to the body. This is again this whole process of participating, a returning to a body as if when an 'I' exists, and because of it's particular desire, that is the relationship it has with 'it' which now is the body that then the 'I' having to test it's own life and to see if it really can exist in more difficult situations as afforded by an unconscious state, will return then and try to indicate or guide what is needed for the welfare of the body and all the other functions, and it is only at that time with a conscious attitude on the part of 'I' wanting now to merge or to guide the body in such a way that it can start to change that I will really find the solution of how a body should be. This time a body ready and willing as a servant to serve the conditions of objectivity. But you see I

have to go through the preliminaries first before I even can start to think about how should a body be in an objective sense, and for the time being, as I say, it remains a theoretical question. I would not bother too much about it, too much ordinary Work has to be done in a common sense way that I really will have to spend much, much more time - usually what does one know about the body, so little, a least little bit of a cold, we can't fight it, a little germ that nestles somewhere it is there and creates havoc, a little poison and I make some anti-toxin and the body restores itself, pains that I constantly have, stiffnesses in different parts of the body, how can I overcome them by () or by massage, or by certain exercises, you see, I know so little and when I become interested well then there are many conditions that then could be solved by simply following certain ordinary rules, or rules that are to some extent at least available, all right?

Q: That's the answer.

Q: Since last week, since last Tuesday I have thought a good deal about what it is that keeps me from Working when I don't Work. Before that, before two or three weeks, there was a period when my Work was not very good and I've come to the conclusion that it has to do with tendencies and especially it has to do with one tendency. The only way I can see it for myself is I have a great tendency to wish the good will of other people, I'm sure it involves a great deal more than that but that's part of it. During that particular period I was pulled very much in different directions as to what I should do one way or another. And then there was one evening that I had a telephone conver-

sation with someone, When I hung up the telephone it occurred to me rather suddenly that life is not for that, that was just about the way it was, that life was to be used for waking-up, all these things that had been pulling me this way and that way and I () Eunice talking about tendencies being our moon that this is the moon in us our tendencies, of course there is the moon in astrology and as far as I'm concerned it seems to fit pretty well, the two. Since that time I have tried to work with that, when I found myself in it I've tried to use that to remind me to wake-up. Now, I don't know how strong I can make it

Am I think you have to consider that life is really of different kinds, it exists on different levels, of course, and it also exists within oneself on different levels and that what is given to us as an unconscious way of living nevertheless represents within oneself that which is real life only it happens to be encased or in a particular form or sometimes we say it is in prison. Now if I want to leave this and I want to free it and if my aim is freedom to give really what life deserves as far as I know what my life represents and whatever may be that sacred spot within me that that ought to be united or be realized as becoming part of the totality of omni-presence. You see that then I have of course a strong desire to want to wake-up as quickly as I can, at the same time the waking-up process might take away a great deal of energy which is necessary for the fulfillment of my life as far as earth is con-

cerned and in general () it has to be used in order to pay the debts to Nature. This simply means that the fact of being born has a certain responsibility inherent in that fact of being born and that it is not right to leave that in order to go up to heaven as soon as I possibility can so that I only emphasize the necessity that I ought to wait and that the rest of what I might do, the telephone conversations that I might spend the time that way is really I should not do, but I'm afraid that I'm judging it a little the wrong way, the idea of waking-up is that simultaneously with the waking-up I remain also asleep. You see, I many times talk about a parallel line and it means that the lines are parallel, there are two, and that 'I' as a neutralizer between those two forces should remain in a very definite position ^{of} ~~by~~ being affected by one and the other and affect the neutralizing place, inbetween the two in which I profit or pay Mamon whatever his due and pay the Lord whatever is due to him. So I can never forget that my unconscious life remains in existence as long as my body is on earth. You see even if for some time and assuming it for a moment that it will be possible to transplant one's living quarters to a kesjani n or even to a soul body, the very fact that I still take in air and that I have a body to feed means that there is an obligation regarding that particular fulfillment of let's say following tendencies, or feeding the moon. It is a question however that how much energy has to go in that direction and if I in a conscious state could use the energies which are available reconvertng them into energies of a lower level and then not having to pay as much, and

again this brings in the relationship of 1 to 30,000 that I can fulfill the obligations from my unconscious living in a much shorter time and even with less energies since I use energy of a higher character for that kind of a payment provided I do it consciously. So you must not immediately say I want to wake-up what has to be said is, I want to be in the present, this would solve the problem because I cannot be in the present unless I stand on the past and I anticipate what is happening with the future going to go through me and becoming present from it, when I am present I am still paying enough attention to the past since every moment of my life now lived in the present now becomes past and I remain standing on it constantly taking in what is now flowing through me partly let's say in the form of time as coming from the future now being converted in the realization of being alive at the present moment which then for me becomes a conscious state which then as conscious state includes the pedestal or the step on^{which} I am representing my unconscious past. This way I pay attention to everything and I emphasize the necessity for further growth by remaining in the present but I accumulate by living in the present constantly data which for me become past and then remain useful to me. How to pay for that and how to pay for it in the best way, how much will I spend one way or another, to what extent in the beginning can I afford a division between that kind of energy giving it to one or the other. Originally it was a relation of 1 to 7, church on a Sunday and the rest of the week work, well, perhaps there is something in that kind of a rela-

ship, in order to see that the seven represented by the Sundays is represented in total quality what ever is represented by the six days of work week. As it is an application of the law of seven in that sense that the **Do** strikes the totality of the octave while the octave represents unconscious work as phenomenon and the **Do** starts to represent a noumena as essential existence. So if I start now in the beginning by using that little bit of a fraction as $1/7$ of my time is foregone and the $6/7$ of the time is still within the world, that I then can gradually come to the conclusion that maybe IF I could grow that this particular growth means a realization of the future to become ^{present} ~~xxxxxx~~ for me then keeping that present as present () of the past need not take as much energy away, that then gradually the telescoping of the octave would become the six days now become united in one as **Do** but the **Do** then is not functioning as a Sunday only it is starting to function as the totality of my life. The ultimate aim is consciousness which includes unconsciousness. You see it is not that kind of a stepping stone that I can leave it when it is still required for me to exist in it and it is only when I am completely free that I can take it or leave it, that I can go to a conscious state and then never mind unconscious where I came from. Now this is still a difficult question because if that were really all there was to it it would be quite logical to get through with life as quickly as possible in order to reach a conscious state and it is quite possible since I do not really know what a conscious state would require on my part when I reach there or when I arrive at the point of consciousness

there may be certain laws which then require for me as different laws of different kinds to return to earth, or to fulfill my functions in developing further evolving that what is still unfinished as far as kesjan or soul is concerned or that what may be required on a cosmic conscious scale of anyone developing even assuming that the three bodies are fulfilled that in that form of unity again it becomes then the tri-unity which is a fundamental Do in an octave of cosmic consciousness belonging to the world of His Endlessness, that then in that sense there may be, how would I say it, there may be something waiting for me that I then receive instructions. You see, that instruction part, trying to understand what is needed after I fulfill the three rules of obligatory that is that what is the body, that what is the feeling center, that what is the mind, that the fourth and the fifth are related to a different kind of a world in which it may be necessary for me to return to earth, I may even at such a time become, as one says, a messenger from above and that maybe that the fulfillment as long as one is still living and breathing and having a body on earth that the requirements for settling the responsibilities will never be over. Now one must look at it also in this way that if such a state could be reached one has a choice, one has a choice to leave earth, when the freedom is there and when one has sufficiently suffered through all the difficulties of one's life in order to gain that freedom the freedom becomes my own and I in that state could become or at least could be compared to God as an infinite something. To whatever extent I may then already have

reached one hundred percent unity that is another question and we won't know it until we get there. As long as we are on the road of a possible development there is still bondage so there is not as yet complete unity that could be reached with an all existing, all-loving Father, but even when I use that word Father, I already start making distinctions because the Father implies self and most likely implies Holy Ghost, so it is a different kind of a form or an aspect of the same thing but whenever I say it is unity it is unity and there is no Father and it is only endlessness or it is absoluteness. In order to understand these kind of things one philosophizes about it but one must be completely open to the possibility that one's life is not ended and it may that even after death one's life is not ended, and it may be necessary that the forty days will be extended, and it may be necessary that one goes through Purgatory, and even if Purgatory may be already on earth as a state of a planet of an emotional kind of an experience one considers then for the necessity of further Work on oneself. But even that I do not know enough about until I reach such levels and it behooves me in the beginning never to lose track of the fact that I am still on earth and that I am walking. No. I say to compare it as 1/7 and that six days are devoted to ordinary work my tendency is that I would like to be a little bit more church-going and I would like to become a little bit more fanatic, and I forget that my feet are on the past and that they have a function to fulfill. Don't start too soon to wish to wake-up all the time, one wakes-up, one wishes to wake-up, the fact is that I cannot be awake all the time. It

is exactly for that reason that I know that there is a responsibility, otherwise I would be able to be awake. The very fact that it is difficult means that I have not as yet settled with the ordinary natural way and that my debt to mother nature is not as yet paid. Divide your time with common sense, use as much as you can but do not criticize the way you have spent your time, only start to think about how you will spend the time in the future when it becomes available then start to weigh whatever it may be and then chose, it is useless to criticize what one has done, it is finished, it is the past, you cannot recall it. At most you can say, in the future I will try if I can by waking-up to avoid spending energy in a direction that I don't think is correct. Now you see, even that is extremely difficult because what is the judge, and what is my conscience and how do I know that I spend my time better one way or another and what ^{if} is the trouble when I have a telephone conversation that perhaps I could be awake. You see, instead of looking at it, 'I should not have done it,' the answer is, 'I should have been myself while I did it.' That is the solution because then I am influenced by both and I remain then under the influence of both but I am and it is that place of neutralizer that really gives me the possibility of further growth. All right?

Q; Maybe I would like a task, I'm having a little trouble and I'd like to kind of get my feet on the ground.

A: How much reading have you done?

Q: I guess not too much, I'm not too inclined.

A: Can you make a list of the different words I mentioned a little while ago, man, consciousness, identification, simul-

taneity, law of seven, tri-unity, omniscience, see if you can define them but in terms that belong to you, not in quotation from Gurdjieff or Ouspensky, something that is your own in ordinary life, belonging to your life to see if in your life they could become a representation of the ideas that may be ~~a~~ ^{and} possible achievement ~~that~~ for you. Spend some time in the morning or the afternoon, take a little time out, keep track of it, keep a little list in your pocket, look at it, take that as a task do it for a week, we'll talk again.

Q: This past week there were some periods of time when I was not particularly caught up in my school work () trying to set aside for seeing in myself something about my wish to Work, and during these times I was not fully awake but I was in a state that I would call somewhat vulnerable more than I have been in a while and I felt within me a real yearning that somehow I had cut off in these past months by a lot of surface activity, something had almost given up and I realize that it is very important to create these kind of conditions so that that can be heard and that I have to hear it more before I can even begin to Work, it's like starting at the very bottom and that's what I

A: Don't make it so complicated. A person finds himself in ordinary life with different wishes, sometimes a wish to Work, and sometimes a little bit less, sometimes shoving it aside and not wanting to pay attention to it, sometimes trying, reading a little, putting it away again, going to a meeting hoping that someone else will help, trying to become dependent on someone else putting a stimulus within you, but you know what is really

the whole point for oneself, when I become in the first place observant it will be quite helpful, but when I'm not observant I'm not such a fool about myself I see many things in myself with my unconscious way of thinking and there are very definite certain ways of comparing myself in a certain state sometimes I say one state is better and the other is not as good, I am used to very often criticize myself even if I at that time have a certain conditioning and a rationalization going on that it is not as bad as sometimes I think, sometimes I feel but in a general way I have a pretty good picture of myself, how I am, how I behave, how other people look at me, what the impression is that I create on them. I say it is a pretty good picture, it may not be absolute values and it is for a scientific development of course it's not so useful because it remains a personal interpretation.

But Nevertheless here I find myself and I say at certain times I know I would like to have been different but I'm not now, that I feel that I ought to have more ambition, that I really should be more interested in Work because I claim that I am interested in seeing that it is needed but still I don't do anything about it and I keep on keeping on saying this time and time again to myself without any particular result. This is a particular state in which I can be and through which I have to go and let's hope that you keep on saying that you cannot do it because as soon as you stop saying that then the level of one's life and the ambition that one might have is very low compared to the possibility of evolution. It may be that the desire for the expenditure of energies in one's life goes in a little different

direction, that it may even be emphasized in any one of the directions of one's centers and reach a certain height which of course for quite some time maybe very enjoyable or something that I really want to do and naturally I'm not interested in in a variety of things that really have for me a certain amount of joy or fun that I want to spend on. () or even religious so called thinking or feeling may for a little while satisfy my feeling center and I'm put in a very good state of almost well-being partly asleep I'm quite certain, but in any event it gives me a feeling of satisfaction to be able to say yes, I've read that and such and such Michelangelo and the art and all the rest and so forth is so beautiful and such and such; physically I may have a definite wish to exercise the body and whatever it may be in any one of the three centers I might find for a little while satisfaction. For me such satisfaction is gradually, I call them, cheap because they belong to earth and although they may be developed in a certain direction and many times at the expense of some other things and sometimes even going against the grain they will not in the end, and I know this for certain, they will not buy me any bread in the end, they will only temporarily satisfy and also that will be subject to a law of decay and after some time it will become either monotonous and I will lose interest in it. It is only having that in mind that that might be it that that will happen to me that sometimes I feel that something else is needed for myself and that that kind of development that I foresee and I hope for I would like to become or to be much more permanent. Now how to

make this really a reality for myself, you see this whole question of freedom for oneself, out of what, a freedom towards what, what am I bound by when I say I wish freedom, I can say, yes I'm not controlled, I am constantly thwarted in my efforts, I cannot do what I wish to do and when I make the statement I will be able sometimes () to take it for whatever it is, accept myself constantly the way I am and have all kinds of reasoning why it should be like this and I have justifications. But after some time if I live with this long enough that is if I have enough of that kind of a picture of myself becoming absolutely boring because it's always the same thing and whatever my experiences are always are translated in the same way in me that then this wish for becoming free and really being what I think I ought to be or could be or what I sometimes believe that I am potentially that I have to find a certain way of what it is that now prevents me from becoming what I wish to be. You see, the prevention of that what I realize for myself that I'm not free and that what is necessary for myself to acquire knowledge, data which are absolute of course has to do with the question of objectivity of something in me that starts to become observant of that what I am but when I now realize that it is necessary to accept myself as I am the only way by which I can reach that kind of conviction is that I know that the way I am is the way I have to be. You see very often I hope or I believe that that what I am is not entirely right and that it is possible for me to change in an ordinary sense and many times I am fooled because whenever I have experiences in life or I become a little bit more mature I also know cleverly how to avoid certain

things and also how to develop to a certain extent in ordinary life. But when it comes to a question of an acceptance of myself for what I am I still believe that if I accept it even the way it is I have a little bit of a wish that some how or other it would change for the better and that ultimately I will become a much better man even if I keep on observing myself. For that reason, in order to get out that impasse because I know that after some time it is not true and I do not change I remain molded in the same pattern and I will continue to have forms of behavior that belong to me and if I'm sufficiently open I will see that even with the growing years I will become less and less flexible and much and much more crystallized. In order to prevent this and I know this with my mind that this is going to happen and there are enough facts to indicate that it has happened to other people, I have to draw the conclusion that it also will happen to me and it may implant in me a certain fear that I want to try to avoid it and still I cannot avoid it when I still have a little bit of belief that it might be changed any time, sometimes dependent of circumstances outside and sometimes dependent on a prayer that I offer up to God who then will help me and at the proper time will take care of me. Well you see all this nonsense of course is in the way of a realization of myself and the acceptance of what I call to accept myself as I am and the reason that I must accept that is the simple fact that I could not be different from the way I am, this I call mechanicalness. You see if I realize that I am mechanical in the true sense of the word and that what I am I now observe when I know

by experience and not only with my mind and it's not saying it it's not even feeling it but is a realization within myself that goes down to my bones, my total being, that I am a mechanical creature then I can become impartial; not before, I will make attempts at impartiality with my mind but I will not have any reasoning for it because I still have a little belief that it isn't so and I will not become impartial to myself until I know that I am that what I am and nothing in this whole world could change that. Now you see, that same kind of a statement for oneself, this realization of one's mechanicality even with in the beginning a little belief that it might not be in my case but it may be in someone else's case or that it won't happen to me and it might happen to everybody else also that gradually has to be eliminated and out of that has to come a conclusion about myself ~~so however~~. Now, how you get a conclusion is a development of my conscience, when I develop a conscience in the sense that I will want to remain honest and that I want to test everything that I see even if I don't believe that that is the final word that I work like that unconsciously even to find out if that could be the truth or if that is the direction in which I must go and the only way by which I then can consider myself as a creature is that the creature is on earth subject to the laws of earth and remaining subject unless something else could be done to free himself from such laws. I say it is partly a reasoning process and it is partly living with it that I come to this realization emotionally. When that is there then my emotions are satisfied because the realization of that as emotional fact will enable me then to become impartial to myself

because there will not be any longer any wish to change it because I know it never could be changed, therefore I will accept myself I will not like it or dislike it, because there is no question of like and dislike it simply happens to be the way it is. Now this is one of the most fundamental reasons and motivations for Work, when I start to enter into that part of it my mind and part of it my feeling I then realize that the level of my being is dependent entirely on the realization of that mechanicalness, and the more I believe in the mechanicality the higher my level will be and the less I can believe it or the more I believe in the possibility of not being as mechanical the lower I go. There is a level in unconscious life of different kinds, some of the levels reach very high and come close to the possibility of bordering over into a conscious area. Most of the time we are aware of where we are living is on a very low plain and usually determined by the physical states of the body the way it is and the way it happens to have its own wishes and in that particular realm there is absolutely no possibility of becoming impartial. So taking that from what one's life is on earth there is no possibility at all of any of my functions ever to become objective or impartial to the body because every thing that I now experience as far as the body is concerned remains subjective and if by definition I want to become objective I have to find something that is non-subjective and this is of course in the first place the search but it has to be based on the realization that everything I am is subjective and that it has to be that way in accordance to law. To change this law is impossible, an understanding of the law will make it possible

for me to evade it or to live above it, if I know that the law exists and in all it's, you might call it, sincerity that then I will be able to see the law as a necessity when I am as objective regarding that fact of the law I become free from it and this is the only hope that one has. How to work this, let's say, this conscience that I realize that I am that kind of a mechanical creature is to live with that idea and constantly to test it in my life, so that instead of wanting to work I now want to find out if it is actually the truth that I am as much bound and this now becomes an idea, you might say, bordering some how or other on curiosity about myself, a statement, you might say, has been made that I am mechanical; now, I have enough interest in life to find out if that is the truth or not. You see, it gives a new lease, it makes one look a little differently at the possibility of my laboratory and with that I can find out things which ultimately will help me for wanting to get free but I accumulate data of a certain kind because a wish is born in me of doubting that what someone else has said and I wanting to become a man want to prove to myself that either he or I am right, you see, this I call a new lease on life, it's a new way of looking at myself, it is not wanting to accept simply Gurdjieff and say, Gurdjieff says I have to become conscious, I have to wake-up, and the hell with it because I don't want to but I am still interested in myself to find out if it is actually a possibility that I could become conscious or not and is it true that certain statements are being made that people are asleep, that they could wake-up, that they have an experience of being awake, is it then for them a certain taste which is

different from that what is a sleeping state, if I know the difference between physical sleep and ordinary waking and I know that by taste of a realization of life, of earth then is it ^a possibility to have the realization that life in a self-conscious state as compared to that where I came from of a semi- or half-way sleeping-waking state, you see, it is that kind of thought and these thoughts which gradually will be changed over into feelings, that will help me to realize what is really meant by this impartiality. It means that I want to be free from that which is now associatively living in my feelings center, that the constant associations prevent me, because of my mechanicalness, from seeing the ^{real} ~~inner~~ truth. I can expand it and say it is the same way on an intellectual level and there it is the concept of the moment, the concept of simultaneity has to come in but leave it alone, start with impartiality, after that one sees the mechanicality, one sees the mechanicality of the functioning of an intellect and with that the form of associative thoughts that are there, by which I am also bound, simply means that at that time it is impossible for me to think differently from the way I am and then the acceptance of that state of mental functioning when I can say yes this is the way I am then I know that I am also there mechanical, then I also become impartial to my mind and then seeing the reason why the mind is mechanical as I say because it uses all the time by association the different impressions that have been lodged there as memory and it is in its present state incapable of doing anything else, also that I accept and

then I also know that I must look for a different kind of a place where mental functions can start to operate this time in an objective sense. Keep on talking to yourself, keep on thinking, keep on putting things together on paper, realize for yourself in your daily life what you are doing, what you are, as I say, what other people may think of you, how you behave and see at the end of the day in an unconscious way of discussing it with yourself and not making a fool of yourself, and not wishing to be dishonest, that out of that that a certain fund of information will be there sufficient to rouse your curiosity. All right? Yes?

Q: You gave me a task last week for the first three days to try to use as few words as possible and on the fourth day to talk freely, I found it very hard to do this task, I would not say that I did it well on the first three days, however it did serve to remind me quite often that I was not working. I did find myself talking not realizing that I had started a conversation just talking, I usually just allowed myself to finish the particular sentence and attempt this time to begin work efforts. I would not say I ever woke-up but I was able as I say to begin observing myself a little bit. On the fourth day I was ill and stayed home and there was no one to talk to except the cat and I tried talking to the cat and it didn't say much () I did find that in general there is a tendency there which I was not fully aware of to want to around the job to want to be accepted by others, to engage in kind of gossip, or socialize or use words when they were not necessary. The task was easy around members of the group, no one here attempted to engage me in conversation

on the three days and it was good in the evenings but on the job it was quite difficult and I did rationalize quite a bit that well in my work I had to make 25 telephone calls a day, I had to initiate this number and I receive another 10 or 15 and many people come to me and ask for definite information but I realized this was largely not the case, I didn't have to talk as much as I did.

A: Well, we talked about it that you would have to use a scarcity of words, as much as one can but it is a good thing to see tendencies of oneself and it is also like lifting a veil, it doesn't mean that everything is exposed but at least there is a certain beginning of much more self knowledge. You know that one cannot be free from it or certainly the tendencies that are there and you can put a little brake on them for a little while, it does surely not eliminate them and definitely not destroy but that is not the purpose, the purpose is to become familiar with it so that when one is actually engaged in it that it still is possible to remain aware of it. And it is also then the acceptance of myself talking a great deal that could also become a very good object for observation. Every thing that will start in the direction of the promised land is already useful but I must keep on going in that direction and not stand still, never mind what I am, I may be a cripple but I say exercise will do me good so I start walking.

Q: I think Mr. Nyland, it is easier to become impartial to this manifestation in myself than it is to others, that is I think that the reason why I have not done better work is that I find it very difficult to be impartial to the general tense-

ness of my body, to my nervous mannerisms, ticks and twitches because these are shown to other people. In my thoughts, I know my thoughts run on but these aren't apparent to others, except when I speak and my feelings likewise I can sometimes hide them but physically it somehow is important that I not have these manifestations, and other people's opinion is likewise important. Also I know that you've said quite often that really it is difficult to get anywhere to get anyplace until you can learn to relax, and at your suggestion I started going to a, you suggested someone to massage, and I went to a Chiropractor that Roy () suggested. His comment was that your whole body is like a big wound-up clock, it's just over wound, the main spring is bursting,

A: What Gurdjieff would call a bobbinkandelnost.

Q: So I am definitely with this matter of impartiality, I really can't be impartial to my body.

A: I'm sure you can't but you can keep on studying yourself and finding out certain things about it which before you didn't know and it is not with any desire to be critical about it and only as soon as it involves other people you expect to behave in a certain way of course you come forth but you know many times as far as professional work is concerned it is for some people absolutely wrong to try to wake-up then. There's too much dependent on it and for them the time that they ought to be able to do some kind of Work for themselves is when they are completely alone.

Q: Well, it is true that this is when I Work best, alone but on the other hand you said that this is no good to keep the Work

in your apartment to yourself ()

A: It is all right except at first I have a certain feel of what it means to wake-up, sometimes I say that recognize a taste, sometimes it is an experience of being awake not asleep or a different level of being, or a certain form of lightness, there are different ways of how it will affect different people in a certain way and how they will express this particular kind of experience even if it is only partial but for some people it is necessary to eliminate all the outside world in order not to be affected by it, in order then to be able to see themselves properly at the time when they can go through activities with which they need not be identified. I become identified as soon as I introduce someone else looking at me and expecting me to behave in a certain way, of course I become identified with my behavior and I say it is all the whole idea of bon ton or the way of so called culture or the way it is assumed that I must be because the rest of the world tells me I ought to be like that, all of that are a form of identification. But when I am by myself and no one else is looking and I let my hair down I can stand on my head or my hair, I do not know, in any event I can be what I wish to be, that many times is a far better time to try to begin with Work or to find out what I am walking up and down in a room is a very good thing. But keep on doing it, accumulate data.

Q: Can I repeat this particular task?

A: Yes you can But I think that, I hope that the fourth day you won't get sick because that is exactly the time that you can wake-up and see yourself from another angle. If I restrict myself first and then am allowed to indulge I will flop over to

the other side also important to see. It is a different form of behavior because then I say now I'll make up for ~~it~~ what I've lost and of course I'll over do it.

Q: One person here I must say I particularly admire in this matter of silence is Bob Burnett. I couldn't be like he though this would require incredible energy just to relax and be quiet.

A: Change your name.

Q: It would take more than that.

A: I'm afraid so too Tom, but you can try. You ~~change~~ ~~x~~ it first to Tom Burnett. Everytime you have an inclination to talk bite your tongue. It's not the first time that people have to be quiet because of circumstances, in ordinary life we do it hundreds of times, in relationship with people you cannot always tell them off, you have to be polite and it interesting to see how hypocritical we can get and allow it as long as it doesn't do any harm, it doesn't make any difference if I tell a lie as long as someone else knows it's a lie as long as it gives me satisfaction. I don't mind being hypocritical if everybody knows that it is really the proper thing that I really don't mean it. If one () a child in you you are angry and the child knows you are not angry no harm is done only the good is that I let off steam and when I really mean it well, Uhh, uhh and you have a voice, there is no mistake about it. I think it is very interesting to see how often we are absolutely different from what we want to be sometimes or what we really are inside and our behavior of course is (-) plain spoken. But accumulate the data about yourself, don't worry too much about Work yet, but consider yourself out of curiosity as a human creature, here I am

and I'm behaving in this way and that way and how interesting. If that could be there, look at this, look at that, listen to that, there is the old or the young Tom again, again, rattling, talk, talk, talk attempts at being silent and he cannot be and he is forced to know interesting facts about oneself. Many times this idea that one ought to be awake and the effort has to be made and I have to sit it makes it so terribly dull and so stiff but if one could take it really lightly at such a time I derive much more benefit because it is that what I notice can penetrate in a much different way. A solemn face, a pious face it doesn't mean that God is there. Continue with the task.

Q: I wanted to say that what you said to Misty really came home to me and what happens that the more I observe things being mechanical the madder I get about it and I'm fighting it all the time, and I get more and more angry and I don't know how to get out of the circle.

A: Keep on being angry until finally you realized that that is the way it is.

Q: I can't accept it -

A: No, not yet, you will after some time.

Q: But it makes me so cross, I get cross with the children and I see myself all day doing the same thing.

A: Hell to live with Phyllis, for yourself and the children. It is the only way though one has to realize that it is a fact, you bump your head against the wall until you finally give up and say yes, it is a wall (). It's all right, keep on growing and good luck.

All right children, see you next week. Don't forget about

-- movements and we will meet here at 6:30, no 7:00.

*Resume
by Tom Harris*

Mr. Nyland, Tue May 3, 1966. M 977, Grp. I.

It is important to form a group with a common aim considerably beyond individual differences any member of which is constantly inquiring concerning the state of his conscience, the nature of the obstacles, and the meaning of work as a method. We must learn to be very clear about the ideas in work in the sense of being able to explain them to others. In developing an attitude belonging to further growth and in thinking of others who sought god, we are warned of some dangers involved in the desire to do away with ordinary life.

Concerning our knowledge of the body, we can learn a great deal even on an unconscious level. We must learn what is possible for us now, of course, always remaining within the bounds of common sense. It is very useful to see the body in its relation to other people and, in addition, to see the extent to which people are the result of their bodies: this is linked up with type. It is useful to know the extent to which the equilibrium is disturbed by over-emphasis of one function. Knowledge concerning our breathing (again, using common sense) obtained by some small experimentation may also be very useful. Objectivity in itself will **not** really help in our knowledge of the body since non-identification implies a lack of interest in the body, a complete acceptance of the way it is. It is only when the I returns and participates that this knowledge of the body becomes really important. Then we may really find a solution in the sense that the body becomes a servant of objectivity. This participation occurs when we have the desire to be fruitful. However, following only ordinary rules can give a great deal.

Our tendencies are the moon in us and our question is should we struggle to free ourselves from the moon once and for all? In short, should we be awake all of the time? Life exists on many levels, one of which is unconscious. Our real aim is freedom to be the totality of omnipresence. The idea of waking up involves "while waking up, I remain asleep." To be born implies a responsibility and waking up takes up energy away from life, hence from the fulfillment of that responsibility. What what is is the neutralizer of the two parallel lines representing what belongs to Caesar and what belongs to God: it pays to both its proper coin. The very existence of a body means that we must feed the moon, i.e., form tendencies. The real question is to do it economically by reconvertng higher energies into lower ones: we can fulfill obligations faster if we do them consciously. In short, our real aim to to be in the present standing on the past with the future passing through us. We collect data now and it will remain useful. Dividing our energies in a ratio of one to seven, one part for God and the rest for ordinary existence, this one part for God is a Do for this octave and implies the rest of the octave. This Do is the numena. If we could grow by keeping the present as present, then this Do will eventually include the whole octave so that the two lines will meet at infinity, in that which one is. Consciousness may imply certain other laws that require certain things to be done when we arrive a a state of triunity which is ***** a Do for a new octave. . . here, we ~~may~~ might receive instructions. This Do corresponds to the fulfillment of the first three laws of objective morality; and other two seem to imply that our responsibilities may never be over. The fact that we cannot be awake implies that we have responsibilities, that we still must pay the debt. We should not criticize but rather weigh what we have done for the sake of the future. In summary, our goal is to be ourselves (the neutralizer) for it is on this that our further growth is based.

All that we get without work, analyzing, criticizing, comparing states, even religious thinking that gives a feeling of well-being, is all empty since it is all subjective. In the three centers, we can find many satisfactions, but they do not buy us bread. What we look for is a permanent development. All this other soon becomes boring and day by day our possibilities decrease rather than increase. We must learn to accept ourselves as we are and this can be done only to the extent that we are convinced ~~xx~~ of our mechanicalness that we cannot be other than what we are. This is a realization that must take place even beyond feeling it to be so: only then can we be impartial. As soon as our conscience is sufficiently developed, that is, that we can honestly test such a hypothesis, then our emotions will be satisfied. The level of being is proportional to the realization of one's mechanicalness. We can be free from this law of mechanicalness only when we are impartial it it also. To be free of our associations, we must see the mechanicality of our thoughts, that is to say, it is impossible to think differently than the way I am. . . this is seeing the mechanicality of the mind. Only then will we be ~~xx~~ motivated to seek for a different place for thoughts to start. If we are really alive, we will study, write, analyze and see if, indeed, this is the case. If we have a fund of information, then we will be curious to see if we are an endless repetition.

Relaxation is important. Sometimes trying to wake up in the presence of others is very bad~~x~~ since we are too dependent on them. Sometimes we can only work when completely alone since we are too identified in the presence of others.
